

A Faithful

NARRATIVE

OF THE

LIFE and DEATH

OF

That Holy and Laborious
PREACHER

Mr. JOHN MACHIN,

Late of *Astbury* in the County
of *Chester*.

With a Præfatory Epistle there-
unto; Written by that Ex-
cellent Person Sir *Charles*
Wolfeley Baronet.

*Published for the furtherance of Real
Piety in Ministers and others,*

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A
P R E F A C E
TO THE
R E A D E R.



*R*adical Sancti-
ty is the great
End of Religi-
on while we live
here; he that
attains farthest therein, will
be found wisest to himself, and
most beneficial to others: 'Tis

To the Reader.

much in Divinity, as 'tis in Philosophy, where the Practice augments the Science above all bare Theories, and renders it most useful and intelligible to Mankind. When men confine Religion to Speculation, they turn Divinity into Metaphysics, where they dispute and divide without End: to reduce it to practice, is to pursue its proper tendency, and to make it (as indeed it is) the great Principle of Union and Peace. This ensuing Discourse is not a little subservient to that Highest End of Religion; being in its own Nature, an earnest

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earnest perswasive to a serious Practice of Holiness, by setting before us the Example of one singularly Eminent therein. The Lives of Holy Men teach us what ought to be done, and at once convince us that it may be done; they supersede all those lazy excuses, men are too apt to make about the practicability of what God requires, and give us the most taking prospect of the Ease and Excellence of all Christian Duties in the Beauty of a Heavenly Conversation; 'Tis to Record a great instruction to the World, to Write the Life of a
good

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good man, and he's a Public Benefactor to Religion that Rescues such a Treasure from the common Consumption of Time, and Stores it up for Posterity. 'Twere pitty, that what will be ever rewarded in Heaven, should be soon forgot upon Earth; or that the best Subject of Story should silently Expire in Oblivion. We owe no small Additions both to Learning and Religion to such, who have Transcribed the Lives of Excellent Men, and thereby made them the Companions of every Age. No Humane Motivelike Example, nor is there

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there any Attractive to worthy Actions, so great as such Actions themselves. 'Twas the Story of Alexanders Life, that first inflam'd that Noble Genius of Cæsar ; and 'twas the Example of some Primitive Martyrs, that first made the famous Justin Martyr a Christian : St. Paul found how prevailing Example was, and therefore Preached the Gospel from his own ; those things, says he to the Philippians, which you have heard and seen in me, do. God himself eminently commends to us this way of improving the World, by proposing the best

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best Patterns, since so considerable a part of the Bible, is a Sacred Register of Holy Mens Lives, and one whole Book, that of the Acts of the Apostles, seems chiefly designed, to conveigh to us the History of St. Pauls Life after his Conversion.

This following Collection may modestly expect a fair Reception from all hands: he must be a Reader very unkind to Religion and himself, that dislikes the Revival of such a Holy Mans Life; in which there is no real Offence given, either to the Jew, or to the Gentile, or to the Church

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Church of God. Such a man as lived and dyed free from all corrupt and unsound Opinions ; one who in the course of his Ministry, never sophisticated the Gospel with any fancifull Speculations ; one wholly untainted with the least Faction or contempt of Authority ; one that lived not in the impalement of any Party. In short, a man of a Catholick Spirit , who made Religion his Business, and Travelled with the Salvation of Mankind. A worthy Pattern both as a Minister and a Christian ; in either capacity, the best Advice

To the Reader.

*vice I can give the Reader,
is in the Words of our Sá-
viour upon another occasi-
on, Go and do thou like-
wise.*

Ch. Wolseley.

A



*The Life and Death of that
Holy Man of God, and La-
borious Preacher, Mr. John
Machin late of Astbury.*



R. John Machin,
was Son to John
Machin of Sea-
bridge near New-
castle in the Coun-
ty of Stafford. His
Mother Katharine was of the
Vernons of Audley in the same
County. His Father was a Yeoman
of good Estate, an antient Free-
holder; that Estate of Seabridge
having continued in the Name
of the Machins from the 23 Hen.

8. (as *this precious Servant of God* hath himself computed out of his antient Deeds) and he finds himself the *seventh* Generation of the Name that have Inherited that estate. And what a pious improvement he makes of that *Observation*, we shall mention in its due place.

He was born at *Seabridge*, *October 2. 1624.* and baptized the same day at *Newcastle*.

He was the only Son of his said Parents, and therefore carefully brought up by them in his Youth at the best Schools that were near, especially with honest Mr. *Orme* at *Newcastle*, and that famous Mr. *John Ball* at *Whitmore*, who brought up several Youths in School-learning, together with his own Sons.

He was sometimes intended for the *Inns of Court*, but his Parents

rents tenderness of him, and unwillingness to part from him, is supposed to be the greatest hindrance of that design. Whereupon being taken from School he was imployed in husbandry for some years, and other youthful recreations, as some well remember, and often did recount with admiration, when they saw him afterwards so highly ingaged in the exercise of the Law of God, day and night.

In particular he was addicted to cock-fights, which made him say thus (in some *Memorials* that he left off himself and family for the use of his sonne) “Twenty
“ years did I live the Devils bond-
“ slave, which is time lost, and not
“ *Living in a good sence, Ephes. 2.*
1, 2, 3. And hath often said to some of his dear friends when they have been walking with
“ B 2 him

him in some of the wayes at Sea-
bridge, O with what an heartfull
of vanity have I in dayes past gone
this way? And at other times,
This way have I followed sin where
now I follow Christ; I am now un-
going, and un-ravelling my sinful
journeys: but I that have tried
both, find these the better wayes.

He was very prone to hearken
to any motion of marriage made
unto him, though not then clo-
sing with any; one at Uttoxeter
he was nearest to a conclusion
with, who dyed in the mean time,
which was some occasion of his
going to the University.

Upon the occasion of the
nameing of his first child Samuel,
he saith thus, I was the rather in-
clin'd to give him that name, be-
cause it should have been mine own
by right, as my Father hath told me,
especially since I came from Cam-
bridge:

bridge: for said he, "I beg'd thee of
 "God in thy Mothers straits, and
 "promised thee to the Lord, as
 "*Hannah* did her Son *Samuel*; but
 "having quite forgotten my pro-
 "mise, or not thinking at all of the
 "way wherein God intended thee
 "for himselfe, I intended thee for
 "a Husbandman, until God fetch'd
 "thee from me into the way of the
 "Ministry, which was after some
 "improbabilities, and besides the
 "thoughts of all Friends. God
 "had another plough for thee to
 "follow, and another match to
 "make, than that which I and
 "my Friends had thoughts of.

His Father was induced by the
 advice of a Friend to let him goe
 to *Cambridge* for a quarter of an
 year, scarce intending him to be
 admitted, but to abide there for
 some short time for further breed-
 ing. And he gladly accepted the

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Motion, and went thither in December, 1645. and finding some kinred and acquaintance there, he was admitted in Jesus Colledge.

The first year it pleased God to make a gracious change in him, of which, he saith himselfe, *The time of my conversion was in the twenty first year of my age (as I remember) the place was Jesus Colledge in Cambridge. The Texts that most overturned me were Ephes. 6. 12, 13, 14. and 1 Cor. 16. 22. the one by Dr. Hill, the other by a Stranger.* He often shew'd some of his acquaintance the seat in which he was first wrought upon, and told them how dearly he loved the sight of it, and that ever after he chose to sit in that seat rather than in any other, if it were possible to crowd into it. One evidence among many others of the
eminent

eminent success which God gave to the faithful plain preaching of that Holy man D. *Hill*, who went over that whole Epistle to the *Ephesians* in a Lecture every Lords-day in the morning at six of the clock, which he continued for several years. Learned D. *Arrowsmith* also about the same time preached over a succinct body of Divinity in *Aphorismes* in St. Johns Colledge in the evening of the Lords-day (part whereof is since published) of which he hath often said, that he found his heart so moulded to the truths deliver'd upon the hearing thereof, that it was greatly to his spiritual joy and satisfaction.

No sooner did he find this change in his own heart, but his Friends at *Seabridge* found it in his letters, which spake the new frame of his soul, and were most

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instant pathetical perswasions to his Father and Mother and Sisters, to look after their soules, and to minde the things of Eternity, which he seconded afterward with his holy and exemplary society with them, so that he was an instrument to convert all his three Sisters early unto God, and to prevaile very hopefully with his Parents in like manner, as appeared afterwards.

He so followed his studies in the *Univerſity*, that being of ripe years, very good natural parts, and religiously making conscience of his time, he made good progress therein, and was not inferiour to any in the *Colledge* of his year, in *Univerſity*-learning when he left it. And though he made no *ſhew* of learning (as some did) in his preaching, yet he made good *uſe* of it, and well under-

understood the necessity of it for his work.

About the time of his great Grandfathers death which was in March 1647. he was sick of a dangerous spotted-feaver at Cambridge and that unto death, as himself and most about him concluded, which he thus mentions; *That it was in Jesus-Colledge in a middle chamber next to the Chappel on the right hand; but (saith he) God having some work for me to do had mercy on me, Phil. 2. 27. saved me, and brought me back again to say, Psal. 56. 13. for thou hast delivered my soul from death; wilt thou not deliver my feet from falling, that I may walk before God in the land of the living? And Psal. 118. 17, 18. I shall not dye but live: and declare the works of the Lord. The Lord hath chastned me sore, but he hath not*

given me over unto death. In this sickness the Lord dealt most powerfully with his soul, planting therein great and firme resolutions of serving his God eminently upon Recovery, which by his grace he afterward faithfully performed. And hereupon he began a *Meeting of Scholars* for religious ends, which continued in the Colledge for several years after his departure, to the restrayning (at least) of some, and the great spiritual advantage of many young Scholars there; which he managed with such caution, as they might not easily become nurseries of faction, or false doctrine, whatever the ignorance, or malice of senseless frothy persons did slanderously vent to the contrary. Take a further account of him, and of his usefulness in the Colledge in these few clauses of several

ral letters to him from some
Worthy Members of that Soci-
ety-----

“ Dear Friend, I received your
“ loving Letter, which breathed
“ nothing but piety and good af-
“ fection. The next Companion to
“ him who is both *Fundator, So-*
“ *cious, & Praeses* of the Colledge
“ of Graces, and comforts of Be-
“ lievers, is he whom God hath
“ warmed with the same prin-
“ ciples to be instrumental for the
“ enlivening them in others---- I
“ bless God, the society you were
“ the founder of in the Colledge,
“ do grow *numero et mensura*----
“ And you have here my real
“ thanks, in that you have been
“ instrumental in setting religious
“ meetings on foot, wherein you
“ reap much of the answer of your
“ prayers, in that they carry it
“ so prudently yet, as I hear of

“ no

“ nothing but what malice and
“ guilt tax them withal--- In all
“ my serious thoughts I see you
“ represented to me, either as a
“ *pattern* of strict walking, or an
“ *upbraiding* of my little service-
“ ableness, but alwayes a *blessing*
“ and a *comfort* in this, that I
“ have known you, and the man-
“ ner of your life, and that I reap
“ the benefit of your prayers and
“ best affections, which is a trea-
“ sure I alwayes desire to prize
“ above all the Jewels in the
“ world, &c. And from another
“ eminent Person: My Dear and
“ Precious Friend, I received
“ yours--- your lines sweetly re-
“ fresh me. O that I could hear
“ oftner from you. It glads my
“ soul to see your constancy. O
“ that your example might be a
“ motive and incentive to me, to
“ be more steady settled and fixt
“ upon

“upon God, in the way of God,
“ &c. These are but a taste of many letters from *Cambridge*, where in several do bless the Lord that ever they saw his face.

But his Activity in Gods service was not a little disturbed by the malice of Satan, who frequently after his recovery from sickness, annoyed and tormented him dreadfully in his *Dreames* (which greatly confirmed him in his christian zeale) so that he hath often immediately upon waking run in his waistcoat into his Study, and betaken himself to his earnest prayers against that mischeivous Fiend.

He Commenced *Batchelor in Arts*, Anno 1649. and after his Commencement came into the Countrey ; and spent part of the year among his Friends, and in visiting some neighbouring Congre-

gregations, that were destitute, with his pains.

He was Ordeined *Minister* at *Whitchurch*, Feb. 20. 1649. In which service he ingaged before hand all the prayers he was able to muster up, not only of friends near at hand, but some scores of miles distant for a blessing upon that Ordinance; and when we consider how pathetically he ingaged them, (thus in one Epistle, *Upon the 20th of February, Pray and prevaile for us,*) what a conjunction of prayers there was in several places on that day, and the rich crop and harvest reaped afterwards; we think it worthy the reflection of those *Ministers*, who never wonne a soule to Christ, from what principle, in what manner, and for what ends, they first ingaged in this sacred Function.

Though

Though he was not at present disposed to settle at any place, yet he was loath to go about his work without Ordination; and that which induced him to continue unfixed for a space, was his large desire after soules, not only of his friends and kindred, but of all his neighbours, as far as he could see, or know, or goe; he even travelled in birth for such as had not seen his face, *that Christ might be formed in them.* And the largeness of his heart herein, was frequently expressed in his most earnest prayers unto God, for the enlarging of his Kingdome, in Families, Towns, and Counties; which he would name with the greatest affection both in his prayers and letters, crying out, O that whole *Staffordshire* and *Cheshire* might be saved!

And by this time he had acquaintance

quaintance and intimacy with all that were eminent for Piety in all the parts adjacent, and greatly did he stirre up the grace of God in them. And he was extraordinarily qualified and prepared by the Lord for this work, in an especial juncture of time, the heat of controversies mannaged by Sword Pen and Pulpit, having sadly prevailed to the justling out the lively sense of the main things wherein all were agreed. And divers Ministers were so taken off these great matters by other work which the Enemy had found them, (the tares he had sown in the field) that to preach of *Death* and *Judgement*, of *Christ* & *Conversion*, were almost new things to many people. And this good man was singularly fitted to retrieve the Great work back again into the hearts
and

and hands of his *Brethren*; having never intermeddled with the controversies either in *Church* or *State*, but setting out with all his might upon the main things, and driving on the work of conversion where-ever he came.

And his success was great: In his Fathers house at *Seabridge* the Lord made him eminently instrumental for his three Sisters conversion: His Parents greatly favoured the wayes of God, much furthered him in his work, and were cheerful entertainers of well-disposed people upon solemn occasions. And there was such an habituated course of gracious converse set up in the family, by his staying there the *first* year, that an eminent *Minister* at his first coming thither, and beholding their order, zeal, and forwardness in *Christ*, could not

not forbear, insisting the next day on those words of *Moses*, *Numb. 11. 29. Enviest thou for my sake?* being the result of that dealing he was forc'd to, with his own heart upon that occasion. And this Ointment on *Aarons* head ran down to the skirts of his Cloathing, for he was a precious favour to the very poor servants of the house, with whom he was unweariedly importunate to be holy, and prevailed much. A notable pledge of the future success of his *Ministry* upon others.

In reference hereunto, he takes occasion himselfe to say thus of his Father; *My Father John Machin did more for our family than his progenitors, building both House and Barns from the ground, &c. But most of all he may be remembered, for bringing up me his*
Son

Son to, and at the University, who was (through Grace) instrumental to bring the Gospel in its power into our Family, which was more glory to the same, than if the materials of the house had been all turned into pure Gold, whereof let those Scriptures (upon the Chimney-stone in the Parlour) be witness, when it may be said, blessed be he, and they, who brought His Name hither to record it. To God alone be the whole Glory.

Gen. 28. 15--- 22.
2 Chron. 6. 7--- 42.
2 Sam. 7. 18--- 25.
1 Chron. 29. 10-- 20.
Psal. 116. 1. 12-- 19.
Psal. 118. 17.
Gen. 32. 10.
Jer. 30. 21.
Ezek. 48. 35.
1 Sam. 7. 12.
Exod. 17. 14, 15, &
22, 24.
1 Cor. 15. 34.
1 Chron. 28. 9.

His usual way after preaching was to repeat, and to assemble together as many as he could to the place where he lodged, and there to spend as much time as he was able,

able, in pressing things further upon them, and in holy and pertinent discourse, with unspeakable heat and vigour; which made one of his Kinred say, that he liked his Cousen *Machin* well, but that he made his house a *Chapel* when he came to him.

And during this time he was unfixed, as he expresseth himself in a *Letter* to a Friend of his in *Cambridge*; *I am yet placeless, Charities servant, desired to many places, but in part resolved to fix at Ashburne, for every other Sabbath, reserving the other for the service of Necessity and Charity which may be found in these parts.*

And accordingly he did, as himself records. *At the beginning of An. 1650. I was called co Ashburne in Derbyshire, where God was with me two years, and though my labours were not in that Towne*

Towne so successful as I desired, yet I had Gods presence much comforting my soule, and the soules of many Christian friends thereabout.

About this time he was with a Quaker on his death-bed, presently after the first springing of that Sect in Staffordshire, and the more earnestly he prayed with the sick person, the more raging he was ; which was an argument to him, as also to several of the company then present, that Quakerisme was a degree of Possession.

Whist he was at Ashburne, he was a laborious preacher, and very useful, and his spare dayes he laid out to the utmost advantage of the Gospel, by forecast-ing heavenly work in the Morelands and darke corners of Staffordshire, where the power of the Gospel had scarce ever come before : so that he might truly say,

say, that he gloried not in another mans line, he sowed where few had effectually sowed before, nor then, save by his procurement. There was no man like-minded in the parts he lived in, that did so naturally care for the state of soules, for indeed he sought not *his own*, but the *things of Jesus Christ*. He would prevaile with his Brethren, that were intimate with him, and knew the sincerity of his heart, and design herein, to meet him in those parts, and to preach at several places neer together, sometimes *three* or *four* dayes together. And the people were ordinarily so far made willing, that they would flock (to his great joy) from place to place after the means of Grace; and he had the comfortable testimony of Gods approving his wrok, in the good that many soules received thereby.

Take

Take a taste of his heavenly spirit in a *Letter* of his sent to a *Ministers* wife, that thought her husband long from her, then with him in the Lords Worke---
July 9. 1652.

“ *Dear Friend*, I do heartily
 “ bless our God for what he hath
 “ done for you, and especially for
 “ your soule; I pray believe, you
 “ heard these following words as
 “ coming out of the mouth that
 “ first spake them, *Psal. 27. 14.*
 “ And say in faith, as you may in
 “ his own language, *Psal. 138.*
 “ 8. It is to me a great sign of
 “ what the Lord hath done
 “ for you, that you are so willing
 “ to part with your (I know)
 “ dear Husband for the Lords
 “ sake, and his works sake, but
 “ *He is, and It is worthy.* Think
 “ still it is to the Lord, and
 “ should a Husband be between

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"a gracious heart and Christ
 "our Lord? God forbid we
 "should think so, who have had
 "already in hand for every step
 "word and thought for him, from
 "him more weight and worth,
 "than a wedge of *Ophirs* Gold,
 "besides those thousands of years
 "in glory that are yet in rever
 "sion--- and wherein I cannot
 "thank you or him, my Lord shall,
 "my Lord shall, my Lord shall;
 "else his word failes and Ile com
 "plain, *Heb. 6. 18. 2 Chron.*
 "25. 9.

After two years spent at *Ash-*
burne he sayes, he saw nothing to
 contradict his resolutions to part
 from them, and that the Lord cut
 out work for him elsewhere, re,
 judging his reasons sufficient for
 removal, he proceeds--- *I was*
called thence to Atherston in War-
wickshhire, where I spent one year
in

in a Lecturers place, and the Lord did abundantly crown my poor pains on a sudden with conversion-work, which made me say, Cant. 6. 12. Or ever I was aware, my soule made me like the Chariots of Amminadib. But I saw not the Lords mind and will to continue me there, in which I saw the Lords hand, and for the time was content, for I wanted nothing, having a Sea-bridge-home for supply: And I had my hearts desire in opportunities to extend my labours to Staffordshire, and otherwise some Lords-dayes, and many week-dayes, no one gainsaying; which I saw was for the destruction of the Devils work, and an aking-tooth he carried against me, but two things stay'd my thoughts in my travels from place to place, and house to house: My Saviours leading the way, Acts 10. 38. And
C this,

this; The more the Devil hates me, the more my God loves me.

This year was his time to have Commenced *Mr. in Arts*, which he inclined to doe, chiefly to give testimony of his respect to *Learning*, and the *Schools* thereof, in a time when too many were bent against them; but his Estate being enough to make him a *Compounder*, whereby some extraordinary charges would be expected from him more than he could well spare, he sate down with this consideration, that he thought he might lay out that money more to the *Honour of the Gospel*, than to part with it for the *Honour of a Degree*, though the single charge he could willingly have born upon the other account.

His removal thence to *Astbury* he thus records himself: "I was order-

"ordered and called to *Astbury*
 "in *Cheshire* about *Novem. 17.*
 "1652. but exprest not my full
 "consent until the Spring fol-
 "lowing-- Then I left *Atherston*.
 About this time his Father dyed,
 of which he saith thus, "He dyed
 "on *March 12. 1652.* being the
 "Sabbath day about ten of the
 "clock at night, about the 55th
 "year of his Age, with these
 "words in his mouth, *Psal. 39. 5.*
 "Behold thou hast made my days
 "as an hand breadth, and mine
 "age is as nothing before thee;
 "Verily every man at his best
 "state is altogether vanity. And
 said to his Mother and Sisters
 standing by & weeping; "why
 "do you so? you have a God that
 "will be better than ten thou-
 "sand Husbands and Fathers.

He wisely observed, when
 such an unthought of loss besel

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him, how he was imployed at that instant-- laying. *At the time he dyed I was at prayer, and that with the most remarkable impressions that I ever had, both in pleading for mercy for him, and on a sudden submitted to the Lords determination.* Many observable warnings he had from the Lord of this Event, before it came to pass; His serious and solemn exposition and application of Job 21. 23, 24. in the Family, before any sickness appeared, *March 9.* 2. His earnestness to know his Fathers Soul-estate, before they parted the next morning, and also to thank his love and care in his behalfe, and to understand his mind and will concerning himself and outward estate, while he yet continued in perfect health. 3. The day following (having occasion to send home) he

he recommended by the messenger that Scripture, *Isa.* 38. 1, 2, 3. to his Father. These with several other notable passages, and pious improvements he made hereof, gave him hope that this sad providence was in love to him, and in mercy to his Father, whom he could not reach to see in the land of the living.

Not long after he removed to *Astbury*, and changed his condition, whereof he saith thus himself, "The good hand of my
"everliving Father so disposing,
"I had some Christian acquaintance in *Darbyshire*, especially
"I observed one forward in the
"Profession at *Mickleover* neer
"Darby, who might be to me as
"Rebecca to Isaac, by name *Jane*
"Butler (Daughter to *John*
"Butler) on whom my thoughts
"much settled, with submission

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“to my heavenly Fathers will,
“and she became my Wife *Sept.*
“29. 1653. at *Uttoxeter*, whom
“God gave to me, and with her
“what I expected in an humble
“and gracious woman, *Prov.* 31.
“11, 12. & 29. 30, 31. her price
“was above Rubies, her Porti-
“on of outward Estate very con-
“siderable.

His managing that affaire was
in such an holy and heavenly
manner, that all their meetings
on that account were improve-
ed to the utmost advantage of
both their soules, and their very
marriage fixt on one of his *Lect-*
ure-dayes, where two of his *Bre-*
thren preached and joyn'd in the
Solemnization thereof; and after
two dayes stay with his Wife,
went a long journey to the work
of the Lord for many dayes fol-
lowing; whereby he made it e-
vident

vident, how much the greatest worldly comforts were made subordinate to the joy of the Lord, and were so far from hindring, that they rather enlarged and fitted him up in the wayes of God.

His first contrivance of a *Lecture* was some moneths before his Fathers death, and no sooner was the Estate his own, but he resolves a share of it for God, and will not serve the Lord with that which costs him nothing. Take his intentions in his own words, out of his own papers thus. "I intend a monethly *Lecture* to be preached at these following towns of greatest concourse, viz. Newcastle, Leeke, Uttoxeter, Lichfield, Tamworth, Walsall, Wolverhampton, Penkridge, Stafford, Eccleshall, Stone, Muckleston in the County of Stafford the last Friday in

“ each month, allowing (of the
“ Lords fulness in my hands)
“ *thirteen shillings and four pence*
“ to the Ministers that preach
“ to convert soules, and one *Shil-*
“ *ling* to be given to twelve of
“ the poorest people in the
“ Church. In all *Eight pounds and*
“ *twelve shillings* in the year. This
“ was the resolution of an heart
“ engaged to him, one that would
“ honour the Lord with his Sub-
“ stance, & is *J. M. July 31. 1652.*
“ And presently after his Fathers
Burial, he wrote this follow-
ing *Paper* about this thing. “ I
“ believed the Lord could give
“ more dayes, but yet do will,
“ that *8 l. 12 s. per Annum*, be
“ for ever set apart for the Gos-
“ pel, of my own estate, that
“ immortal soules may be won,
“ and Gods portion in the world
“ increased. To be disposed as
“ above-

“aboveſaid, or as my Brethren
 “Mr. N. and Mr. S. my dear-
 “eſt fellowlabourers ſhall judge
 “and find moſt abundantly,
 “and effectually to accompliſh
 “Chriſts ends and mine, ſay-
 “ing *Rom. 10. 1.* my hearts
 “deſire and prayer to God for
 “*Israel* is, that they might be
 “ſaved.

This *Lecture* he ſet on foot
 this Summer. The firſt day was
 at *Newcaſtle*, *Aug. 4. 1653.*
 where his two foreſaid friends
 did preach, as alſo the third
 courſe which was at *Uttoxeter*
Sep. 29. following, being the
 day of his marriage. And this
 buſineſs was ſo much in his heart
 and purpoſe, that when ſome
 ſcruple was made about it in the
 ſettlement of his Land at marri-
 age, he hath theſe words in a Let-
 ter-- “Whether I change my

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“condition or not, I have cause
 “and call to respect my promise
 “to the Lord and his Gospel, in
 “the thing I intended; which I
 “think will now be preferred be-
 “fore the change of my condition.

And that you may discern the
 undissembled holiness of his
 heart, and bent of soule also to
 this good work, we shall trans-
 scribe some passages of the Will
 he made *Nov. 16. 1653.* not
 two moneths after his marriage.

“I commit my soule to God, *my*
 “*God and my Saviour*, that created
 “and redeemed it, even into
 “the bosome of the Father of
 “Spirits; my body to my Father
 “Corruption, and to the Worms
 “my Mother and Sister, *Job*
 “*17. 14.* In hopes he will make
 “good to me (who with them
 “some time have endeaoured
 “to serve him) his promise of
 “Eter-

“ Eternal Life, *Rom.* 2. 7. As for
“ my dear beloved Wife, I freely
“ return (and I pray it may be
“ with advantage) to him that
“ hath lent her, to whom I leave,
“ *Job.* 17. 24. *Revel.* 21. last,
“ *Jude* 24. *Psal.* 84. 10, 11. hope-
“ ing that I leave them heirs toge-
“ ther with me , or rather with
“ Jesus Christ , of a Kingdome
“ that cannot be removed. If the
“ Lord should graciously give me
“ Issue, (I pray it may be of his
“ Heritage, and prepared for a
“ Room in Heaven!) to it I
“ would leave, 1 *Chron.* 28. 9.
“ and I pray God see it executed
“ according to my will. And it
“ is my will concerning my Heir,
“ (if the Lord give one) that he
“ may be a *Samuel* lent to the
“ Lord and his Service in the
“ Ministry ; for I can say, he is
“ an asking of the Lord, as was
“ *Samuel*.

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" *Samuel.* And that he may
 " have my inheritance, perform-
 " ing his Fathers and my will
 " concerning my Lecture. As for
 " my Personal Substance, &c.
 " ending thus--- Praying who-
 " ever rules here, may keep open
 " house for God and his, and all
 " I leave may be his, to whom I
 " would in faith say, *Psal.* 31. 5.
 " hereunto subscribing with my
 " heart and hand, *J. M.*

And in a Schedule dated here-
 with as followeth. *Some parti-*
culars concerning the thing that
hath long been in my heart to do
for God, written as my last will,
as an occasion of some standing Ser-
vice, when I am not.

" *Motives.* Gods Glory, Christs
 " Kingdomes increase, and poor
 " Souls Salvation, an expression
 " of my thankfulness for what he
 " hath done for our family, and
 " for

' for me the least and last of it.
 ' And the rather, because I am
 ' here in my own apprehension
 ' so little serviceable in speaking,
 ' doing, and suffering for him,
 ' and nothing at all advantageous
 ' in writing, as others have been,
 ' and I could have desired. Those
 ' *Motives*, together with that
 ' blessed experience I have had of
 ' its advantage already through
 ' Gods sealing work with it,
 ' makes me to think my self fa-
 ' voured the more of God, if I
 ' may do this for him; and I
 ' doubt not but he can and will, if
 ' need be, give me and mine much
 ' more than this, as is said, *2 Chro.*
 ' *52.9.* and if I could say as *David*,
 ' *1 Chron. 29. 23.* I would think
 ' it little betwixt him and me,
 ' who hath said, That whosoever
 ' shall give you a cup of cold wa-
 ' ter to drink in my name, because
 ' ye

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‘ ye belong to Christ, verily I say
‘ unto you, he shall not lose his
‘ reward ; and my Prayer is, that
‘ those that come after me (whose
‘ it might have been) think it’s
‘ better bestowed, than the rest.

‘ *The Thing.* A double *Lecture*,
‘ *viz.* of two Sermons once a
‘ month, chiefly intending Souls
‘ Conversion.

‘ *The Ministers.* The most Or-
‘ thodox able and powerful that
‘ can be procured for love to *Jesus*
‘ *Christ* and his Service, or the
‘ will of the dead ; chosen by my
‘ Trustees successively.

‘ *The Trustees.* Four Mini-
‘ sters, and four Lay-men. The
‘ Ministers I leave in trust, and
‘ question not their faithfulness
‘ herein for Christ sake, are my
‘ dearest fellow-labourers in our
‘ Lords work, Mr. N. Mr. S.
‘ Mr. B. and Mr. J. with whom

‘ I

' I only leave for their direction
 ' and incouragement, 1 *Cor.* 15.
 ' 58. *Mat.* 28. 20. The Laymen
 ' whom I put in joynt trust are
 ' Mr. B. Mr. M. Mr. B. and plain-
 ' hearted T. H. all whose faces I
 ' hope to see in Heaven; with
 ' them I leave for their refresh-
 ' ment when taking some steps
 ' about it, *Mat.* 25. 39, 40. --- for
 ' Eternity is the place I would be
 ' for, to which when gone, I am
 ' but a little before, and you a lit-
 ' tle behind.

This Lecture he kept up by his
 constant cost and care, from *Aug.*
 4. 1653. monthly, until *Jan.* 2.
 1659. whereof he kept an exact
 account in a Catalogue, wherein
 he took notice of the day of the
 month, the place, the persons
 that Preached, and their Texts,
 some hints of the Congregation
 both number and seriousness. He
 con-

continued it, until the times would neither incourage nor bear it, and thereupon it not on-ly fell, but also (wanting publick liberty for such an Exercise according to the purpose of his heart) he suspended his intentions, and disposed this Land otherwise.

It seems to be like the pious intention of *David*, upon the most holy and affectionate motives, 2 *Sam.* 7. 2. (and such, as we read *not* that *Solomon* had, that after did it) to build an house to the Lord. But the Lord accepted his desire, blessed him for his pious design, but would have his Son do it. So God may revive this design on the hearts of his Son or Successors, who finding the blessing of their Fathers Prayers, Piety, and Promises descending upon them, may arise
to.

to build and finish what he began.

We find him now settled at *Astbury*, whether he came to keep house in *May 1654.* where he saith himself, *-- I was entertained without exception or interruption. And though for some years we met with troubles, yet did the Lord stand betwixt me and all my trouble, so that many times I was as a man wholly free, and was made amends for all my Sufferings of that nature, by the Lords presence, sweet and powerful in his Ordinances, especially in that of the Lords Supper, there set on foot in March 1654. and continued without interruption monthly, or once in six weeks till Anno 1660.*

And the Lord did mightily strengthen his hands and encourage his heart in this ordinance, and great care he took in preparation.

ration for it, spending the Friday before the *Sacrament* in public prayers and preaching Gods Word, and the day after the *Sacrament* in thanksgiving at his own or some other neighbour-family, especially where there fell out in any Communicants family any occasion of special thanksgiving, as recovery from sickness or the like.

A faithful account he hath taken and left hereof, noting the Text preached upon, by himself or his Brethren on those dayes, and according to his observation giving a general character of Gods dealing with them in his Ordinance in such words as these: *The Lords supper was Sep. 21. 1656. a day of breaking bread indeed, for Christ was broken to the breaking of some hearts, that thought they could never be*
bro-

broken.-- The Thanksgiving was at.-- whereby many it was said, Psal. 103. 1 Sam. 7. 20. Again, Sp. 1660. His last Sacrament there thus-- A good and great day as formerly, the Lords presence and Communion with his Blood made it so. And as much cause of thanksgiving for all the Ordinances that day : especially 1, &c.

By Mr. Ms. coming to Astbury, he had only opportunity of preaching there each other Lords day, and had liberty on the other for his Charity-service, which he heartily rejoyced in, and was ready freely to help any of his Brethren, so that he was feldome a day at ease. And now he had opportunity to be acquainted with the Ministers and Congregations in *Cheshire*, where the Lord blessed his indeavours to many soules.

For

For his labours here were much enlarged by the many *Fast-dayes* which he kept upon occasions offered, unto which he was very ready, and would gather up such special things as any in or out of his family desired to be recommended unto God in prayer on such days, and at other times, and press them to particularize some special thing, lest they should come unto God on a sleeveless errand, which things he would frequently write down in a paper for that purpose, that those who were imployed might read it, and so be inabled pertinently to pray for one another. And he did much desire to make these dayes, and indeed all Ordinances very serious, and to rescue them from that formality that ordinarily accompanies them, being little content with the work done,
unless

unless he found something done thereby upon his own and others hearts. Great benefit and comfort he knew was to be had in these ordinances, and he would not rest contentedly without it; but diligently observed the success of them, and upon Gods withdrawing from him, made it his business to seek his God untill he found him again, and the Cause also of his withdrawing.

The strength of affection which he had in Gods worship was discernable to all that joyned with him, so that he seem'd *Deum toto ictu animæ tetigisse*, and particularly in *singing of Psalms*, which he did with such an apparent intention of mind and heart as is not ordinary, and divers yet living shal never forget with what faith and fervency he would pronounce *Amen, Amen*, at the end of a prayer. And

And after holy duties his heart was (commonly) greatly lifted up in the wayes of the Lord, and though he far'd never so well in it, yet he had not done with an Ordinance when it was over, but had the heart unto, and the art of improving an enlarged heart and would then with a Dexterity and Sincerity of his own put on to holy discourse; as not only publickly urging things *pro forma*, but would follow it after with all his might, as if (being the Lords Embassador) he waited for an answer to him that had sent him.

A most unwearied man he was in Religious Duties, and was never observed to give out, though sometimes on special occasions they continued all night therein. After one of these dayes of special Communion with God, he retired

tired with two or three beloved friends in private, and there moved each of them to name some *one thing* they would chiefly desire of the Lord, and so each of them pray'd over all those particulars that were cast in. And the impressions and affections raised in their hearts by this occasion, will not easily be forgotten by such as yet survive.

And for the increase of Knowledge and Holiness, he held up a *Conference* to his own and peoples great benefit, and that no time might be lost, nor any ones Mite neglected, he would take the answers of those that were absent at the stated times, when he occasionally and opportunely met them, and sometimes before the whole Assembly were gathered together at dayes of Prayer; so that he was alwayes doing and de-

designing the best advantage of the peoples Souls upon all occasions.

Whilst he was Minister at *Astbury*, it pleased the Lord to give him four of the five Children which the Lord made him Father of; concerning whose births he thus speaks in the faithful *Memorials* which he left. “ The
“ first Will I made was suddenly
“ after Marriage [*he means the*
“ *first formed Sealed Will*] and in
“ it spoke of a Son *Samuel*, as
“ if I had seen him by faith,
“ though he was not then in
“ being; and it was a full quarter
“ of a year before we had sensible
“ hopes of a Child, which was
“ given us about *March 9. 1653.*
“ at which time the Orchard
“ was planting. In *May* follow-
“ ing we came to set up house-
“ keeping at *Astbury*, where God
“ gave

“gave us the birth of our asking
 “of God, 1 Sam. 1. 20. Samuel
 “born, Nov. 13. about eleven of
 “Clock at night, Baptized the
 “Sabbath day following; chiefly
 “called *Samuel*, because asked of
 “God by Father, Mother, by
 “both, and many Christian
 “friends there and elsewhere,
 “with great ends propounded at
 “such times of Prayer, viz. that
 “he might be one to bear Gods
 “Name here in his Church on
 “Earth, and one to take up a
 “Room prepared for him in glo-
 “ry. The Lord be Surety for
 “thee my Son! The Lord for-
 “bid thou should’st come short
 “of these ends, prayed thy Fa-
 “ther. Thus did he set upon
 his head the Remembrance of the
 Mercy of God in his Birth, as the
 Servants of God of old did make
 the very names of their Children,
 D the

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the means of remembring Gods signal mercies to them, and so constant occasions and provocations to Gods praise, which this gracious Man abounded in. Again---*In the first year of his life, he was by sickness twice under the sentence of death; but Prayer that obtained him, kept him.*

Another great *Deliverance* to this Child he recorded, which if it affect his heart when he is able to consider it, as it did his Fathers (who would make large Narratives thereof, and beg the serious praises of his friends for it with extraordinary affections) it will be of no small advantage to his Soul to indear him to the God of his life. Thus he records it--- "*Memorandum, That July*
" 10. 1656. the Lord prevented
" the death of my Son *Samuel*,
" which in all probability might
" have

“ have been with my own hand,
 “ bowling a stone with all my
 “ might towards the Child, whe-
 “ ther I saw him before it went
 “ out of my hands or no, I know
 “ not ; but its motion was direct-
 “ ly towards his face; coming up
 “ the steps in the Garden-walk,
 “ and the visible means of pre-
 “ vention in Gods hand was
 “ another stone that turn’d it out
 “ of the Path-way within a few
 “ steps of him. This was an
 “ awakening Providence to me
 “ and my Wife that day, and
 “ sent us to our God on our
 “ knees, partly for Humiliation,
 “ partly for Gratulation. And
 this stone he kept in his Study,
 and (without Superstition)
 made it his remembrancer to con-
 tinue his thankfulness to God for
 this great Deliverance. And O
 that Parents would in this sort

transmit to their Children an account of Gods dealings with them, when they knew him not! what obligations would it lay upon them to love and serve the Lord, when grown to age and understanding? That the Generation to come might know them, even the Children that should be born, who should arise and declare them to their Children, *That they might set their hope in God, and not forget the works of God, but keep his Commandements,* Psal. 78. 6, 7.

Of his second Child he thus saith. *My Daughter Lydia (so called for that good womans sake, Acts 16. 14.) was born at Astbury, March 29. 1656. and there baptized, Apr. 6. &c.*

My second Son John was born Sept. 1. 1658. about six in the morning, at which time Mr. R. M.

(a

(a dear Brother and Fellow-labourer) and I might be at Prayer for my wife, as I understood at my return. And he was no less a Son of Prayers. The Lord make him a Son of his blessings, taking him with the rest into that Everlasting Covenant, Jerem. 32. 40. John was baptized at Aftbury, Sept. 12. when I gave him this name John, and prayed, The Lord be gracious to him.

Our second Daughter Sarah was born Octob. 8. 1660. and I baptized her at Aftbury, Octob. 23. by the token of that word then and there, Joh. 3. 5. &c.

When this Winter was past, this Holy man removed to *Whitley*, May 17. 1661. of whose success there, he himself gives this account. --- " After some time I
" found that God was with me in
" Ordinances, to make Conversion

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“work; and in *Providences* to
“prevent evils, and to reach
“good things to us. Let it be
“remembred to his praise, that
“*Octob. 23. 1661.* my Son *John*
“was within a step of drowning,
“and Providence ordered me
“within sight at that time,
“though I had been from home
“the fortnight before. And not
“an hour after, my Daughter
“*Sarah* was almost choaked with
“a thread, to our great affright-
“ment; but we saw the Lords
“hand very notable in her pre-
“servation, as we had done the
“Spring before from sickness in
“answer to Prayers, *Psal. 103. 4.*

Another merciful preservation
of his Son *John* he subjoyns in
these words: *Memorandum, That*
our Son John had a notable escape
and preservation from drowning,
as he and his Brother were coming
from

*from School, Jun. 18. 1664. but
blessed be God, who is present, when
Parents are absent.*

Here he continued labouring
in the Lords Vineyard unto Aug.
24. 1662. at which time he took
his Civil Death with many of his
Brethren, being unsatisfied to
Conform as the Act of Uniformi-
ty then required. But no man
took his Death with less reflecti-
on upon Superiours, or more
grief for that affliction. But yet
there he continued, labouring
for the peoples advantage with
all his strength, and was a singu-
lar blessing to the Neighbour-
hood round about, having his
heart unceffantly bent towards
the good of Souls. And the
Neighbouring Gentry, though
of a different Perswasion, yet
offered him not the least molesta-
tion in his honest indeavours, as

being convinced of the Innocence and Peaceableness of his Spirit, and uprightness of his ends therein.

After this his youngest Child was born, which he thus records; *My Daughter Esther was born, Jan. 28. 1663. and baptized at Whitley, Jan. 31. and called Esther, because hidden. Hidden, as to Conception until time of life; and hid, as to the time of Travel. It was then prayed, Lord give her the hid treasure of his fear, Isa. 33. 6. and make her a hid treasure to his house and ours also!*

And having thus made use of these his *Memorials*, we shall add what himself said of the writing of them in these words; “The occasion of making and
“writing this Book, was a
“thought I had, what was be-
“come of all my Fore-fathers,
“and

“ and what price I should set up-
 “ on one of their Manuscripts
 “ concerning the State of our Fa-
 “ mily, Nation or Church of
 “ God in it 500 years since.
 “ Whereupon I resolved this
 “ Work for my Sons sake, and
 “ Posterities imitation; when it
 “ may be said of us in this Gene-
 “ ration, as of *Israel* once, in that
 “ *Exod. i. 6. And Joseph dyed*
 “ *and all his Brethren, and all*
 “ *that Generation.* I *John Ma-*
 “ *chin*, called by him who sepa-
 “ rated me from the Womb,
 “ (*Gal. i. 15.*) to the hope of
 “ having my name in the Book of
 “ Life, and likewise to be an
 “ Embassador of my Lord Christ
 “ Jesus, was in my great Masters
 “ work at *Astbury* in *Cheshire*,
 “ *Anno 1655.* when I first set
 “ Pen hereunto. And so he con-
 “ tinued it, observing things re-

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markable towards him and his Family to the last year of his life, which we have made use of in divers places of this *Narrative*.

And now having brought him within the view of his *Fathers* house, before we give an account of the last part, wherein he took possession of his expected Crown, we shall give you his just Character. 1. In his *Personal*, 2. his *Relative Capacity*.

I. In himself ; 1, he was of an excellent Spirit, in the sense of *Pro. 17. 27.* as dispassionate as most we ever knew. One that lived with him for some time, sayes truly of him, That he knew not that ever he saw him transported with passion ; but angry he would be at Sin, yet still exactly after his Lord and Masters passion, being grieved for the hardness of their hearts, *Mark 3. 5.*
yet

yet his Reproofs were alwayes so moderated with Love and Compassion, that the Offendor could not but see, that he intended them for his good.

2. He had good natural Parts, and was no Novice in all that learning which was necessary for his work. For though he was more abundant in publick Preaching than most others, which must needs hinder his Studies, yet what time of vacancy he had from this work, he diligently redeemed for his Book, and took in *Philosophy*, the *Tongues*, *History*, *Positive* and *Practical Divinity*, in his course of Study; being never well, unless in Study, or in immediate Duties, or holy Conference: though (as it was once said of *Plato's* Household-stuff) it was truly said of all his Studies, There was *nihil in pom-pam*,

pam, omne in usum. And like one of the Architects in *Plutarch*, who when the other had made an artificial discourse of his skill to contrive a new building, before those that were to make their choice of them ; He only said, *All that this man hath said, I can do.* So this Holy Man had the Knowledge of Doing; what others could learnedly Dispute and Discourse of, he could learnedly live in every point, that became a Learned Preacher.

3. He had an extraordinary measure of Holiness and Heavenliness ; according to the Observation that a Judicious Divine long since made of him. That he had more than ordinary degrees of Sanctification. He was of a quick understanding in the fear of the Lord, and had the tongue of the learned to
speak

ſpeak a word in ſeaſon to the ſtate of all Souls. This was his Maſter-piece, and was naturalized to him.

He had a ſingular ingenuity in improving Scripture Similitudes, and every Occurrence with unimaginable dexterity, each Tree, and Bird, and Stone, would be a Text whereon he would aptly enlarge; having a mighty wit for the Spiritualizing of every thing, and gathering occaſion of good Converſe in every Company, and almoſt upon every matter, and it was apparent, That out of the abundance of his heart his mouth ſpake.

His holy jealousie and fear of himſelf was very great. A dear friend that well knew him, writes thus of him. “Never man more
“watchful againſt Relapſes, nor
“more jealous to maintain his
“firſt

“ first love to the height. I have
“ sometimes told him, that it was
“ not usual for Converts to retain
“ that Land-flood of comfort,
“ that intention of zeal, and ex-
“ tension of affection which flou-
“ rished in him, and was prefer-
“ ved to the height ; he must ex-
“ pect an abatement in time, and
“ the Current thereof to be con-
“ tracted and settled in a narrower
“ Channel. He often reflected
on these words, *Ore tenuis*, and
in his Letters intimating he was
what he was heretofore, not
without an admiration of sup-
porting Grace. Thereunto he
ascribed all he was. And indeed
he was so habituated unto Spirit-
ual Communion with his God,
that he could not patiently bear
his withdrawings, and was far
more sensibly and sooner aware
of it, than many others are, that
can

can to their great loss admit of other delights instead of his face and favour; but this Holy Man did most eagerly seek for him upon all occasions, till he found Him whom his Soul loved.

He was a great Observer of the frame and bent of his heart *at all times*; a worthy Minister writes thus of him. "I have admired at the constant frame of his Spirit; he was not subject to that deadness and indisposedness as other good men seem to be; his heart was continually burning with an holy zeal. Take a taste of his excellent sweet frame of heart in this short Letter-passage to a Friend. *My dear, dear, dear Brother, I pray thee, I pray thee report the loving kindness of the Lord unexpressible unto a poor vile empty altogether undeserving worm, for I have found*

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an answer this day, this day more than ever to our Prayers, and can say, the Lord's work will on, though hell say no: and still Believe, Preach, Pray and Believe, Lam. 3. 25. I am constrained to say, Isa. 63. 7. Neither thou nor any of my friends can conceive how good the Lord is to me, even to me. I pray thee and others think and study how good he is to me, to me, to me.

And a constant watch he kept over his thoughts, especially of his last thoughts that he slept with, and his first thoughts that he waked with; and usually they were some precious Scripture or other, which he would discourse of to his friends with great alacrity.

He kept a *Diary* of his Life, wherein every day he wrote in Characters where he was, what Scriptures

Scriptures he found any sweetness from, what was the state of his Soul towards God; and such other remarkable passages that did occur each day, from the year 1650. to the year he dyed.

His love to the Word of God was superlative: it was his Meditation day and night. He did constantly in a morning pitch upon some *Verse*, which he would endeavour to infuse into his heart; ever unwilling to leave it, till he had suck'd some virtue from it. He was chewing by Meditation the 119th. *Psalm*, at the time of his sickness, daily squeezing the virtue of one verse thereof into his Soul, as appears by his *Diary*; and this he did, not formally as a task, but with that effectual seriousness and relish, that his family at home, and friends at a distance, in his
Letters

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Letters might perceive exactly, what dainties he had tasted. And at every vacant time, he would be looking for a word, and would find out by the casual turning down a leaf in his Bible (which was his usual way) such passages as were very remarkable and not observed before. A Scripture thus met with, was as food to him, exceeding sweet to his taste, he would make much of it, and usually would not leave it, till he had improved it to the good of others by speaking or writing, that others might see what he saw, and feel what he felt in the word of God.

Another usage he had also, which shewed him to be both a good Textuary, and a good Christian; and that was usually to take leave with his Friends and Relations, by leaving some Scripture

pture with them, and those most
 suitable to their condition ; nay
 he hardly sent commendations to
 a friend, but it was accompanied
 with some pertinent Scripture,
 that he seemed to breath no other
 aire but Scripture. His *Bible* was
 his constant Companion in the
 day, and usually his Pillow at
 night ; and many scores of em-
 phatical lively expressions he had
 found therein, which the con-
 stant reading and diligence of o-
 thers could never light on. And
 wherever he came, he was en-
 graving some Scripture or other
 on the Mantle-posts, and Walls,
 and Trees ; which was so con-
 stant and peculiar a course with
 him, that his acquaintance oft
 knew he had been in such a
 place, by the marks he usually
 left. His design therein being,
 the advantage of all mens Souls ;
 that

that the very novelty of seeing such things, might set people upon enquiring and looking those those Scriptures in their Bibles, not knowing what good one Verse of the Scripture (thus met with) might do upon a Soul, if God set it on. At least he found this advantage to himself, that when he came to a review of them, he was put in mind of that frame of heart he had when he was there before ; and might tast over again, what he had before felt, in that passage of the Word of God. He seldome wrote a Note or Letter, but he made it up with some suitable Scripture (the word of God dwelling plentifully in him) and in the *Memorials* fore-mentioned, he inserts Scriptures upon every occasion, saying in the conclusion, *The Texts of Scripture herein mention'd, are best worth*

worth thy finding and noting in thy life, as they were in mine.

His moderation was remarkable to all sorts of godly people, though of differing judgements; his heart and heat being wholly taken up with the great and necessary parts of Religion, that all true Christians agreed in: and making the substance of Religion his work and business, he never had leisure to trouble himself with controverted circumstances, nor would put his Soul out of tune with such things, as had caused so much jarring and disharmony among Christians. He was never (or very seldome, and then not out of choice) heard to discourse of the dividing Controversies of the times.

A peculiar tryal he was exercised with, soon after his entrance on his Ministerial work; and that

was

was by strange and horrible apprehensions in the night season, as if he were cut in pieces with knives, or the like; and he was in as real agony and distress, as if he had felt the pain of such torment indeed. Perhaps it proceeded from natural causes, occasion'd by his extraordinary pains which did heat his body, and that might influence upon his fancy and disturb it, and thereby beget such apprehensions in him. But he still apprehended it to be the buffetings of Satan: they usually followed days of great pains, and dayes of great inward comforts, and he was often forced by them to leap out of his bed in the night, and go to Prayer for ease and delivery. He would very pathetically bewayl those gloomy nights, and (what cause soever they proceeded from) they were great

great occasions to realize the apprehensions of hell to him, and to keep him humble.

II. In his Relative Duties, he was abundantly diligent and faithful.

I. In his Family, he walked in a perfect way in the midst of his house. There he constantly read the Scripture: a portion of the Old Testament in the morning, and of the New Testament in the evening, and sung some verses of the Psalms in order, at every Duty. After Reading, he examined each one present what they remembred and observed, and then would open and inlarge upon each ones portion, and also on what was most observable and practical in that Scripture. Neither did he circumscribe Religion to Family-duties (as many doe, who from morning to evening
Prayer

Prayer scarce ever think or speak of spiritual things) but had familiarized *holy Discourse* in his house all the day long, as there was any occasion or opportunity. He alwayes repeated at home the Sermons he heard abroad. The Lords-days Sermon, he us'd to repeat the *Saturday* afternoon following, or some other Sermon to prepare for the ensuing Sabbath. On the Lords-day evening he would take his Children in private, and there instruct them, and there teach them how to pray. He constantly *Catechised* his Children and Servants twice in the week, causing them to get some verses of the Scripture and of their Catechism daily by heart. He often had private *Fasts* with his family *only*, and was well vers'd in secret humiliation also. His ardent desires and endeavours

vours after the Salvation of his Children and other Kindred are further evident, in a serious *Discourse* to his Son, on 1 *Chron.* 28. 9. which he hath prepared; and another, which he call'd, *A word to my meerly Natural Friends*, on *Isa.* 55. 7. which (if not with this Narrative) may in due time see the light, to the great advantage of his Relations and others; wherein the precious breathings of his Soul after his Children and Friends in the flesh are largely manifested. And upon this account he gave twenty of Mr. *Baxters Calls to the Unconverted* amongst his Kindred and Servants; in divers whereof he framed and wrote such pertinent *Dialogues*, as were most suitable to their Souls Estate.

2. In his Ministry indefatiga-
ble. He was in Labours oft, in
E Journey-

Journeyings oft. We may truly apply to him, that which the Apostle said of *Timothy*, Phil. 2. 20. *we have no man like minded that doth naturally care for the State of Souls.* His mighty forwardness and earnestness in this work, his travelling, and toying, and procuring all the help he could for the work, was so great, that it could not have been more, if he had foreseen the shortness of his *own dayes*, or the length of *our night.* And the more universal was the influence of his labours, in that he was strangely stirr'd up to Preach in several parts of the Countrey; Ministers and people generally promoting and accepting his holy and sincere endeavours, where envy or prejudice did not manifestly interpose.

When other Ministers or himself have been imployed in the
usual

usual courses of the day, he would often choose rather to *repeat* the Sermon to the people at Noon, than go to his Dinner; according to the pattern of his dear Master before him, *Joh. 4. 33, 34.* And indeed sometimes his zeal to the work of God would carry him to do more than his body or the peoples convenience could well bear; but as it was sincerely meant by him, so it was generally well taken by them, and God made it answerable in the event.

It is said of Mr. *Latimer*, that when he had reproved some peccant persons in his time somewhat sharply, and was complained of for lack of discretion, he would reply, that he was glad they had no allegation against him, but want of discretion; it being evident thereby, that the

substance of his business was right: so for this our glorified Brother, the worst that could be laid to his charge was, sometimes want of Prudence in respect of the length and frequency of his labours. A thing he might well be excused in, when so few transgress on that hand: many being too *wise* to be *serious*, too exact to remit the least of their conceited neatness for the benefit of their hearers, or to go out of their rode to fetch a Soul in to Christ.

For this good Man, such was his heavenly spirit and way in his work, that though the matter he brought was ordinary, yet the manner he delivered it in was not ordinary, and his success was great in the Conversion of many Souls. One sayes that well knew him, and oft accompanied him: *I cannot forget how the people after*

a day of Preaching, would meet him with tears in their eyes, some following him, many thanking him for his pains, and by their Countenances shewing they had met with God in the Ordinance. And this is sure, That he that winneth Souls is truly wise. If that *great Man* on his death-bed could profess, that one Soul Converted by his means, would be a greater honour and comfort to him, than all the Greatness and Honours he had enjoyed: with what glory is this Holy Man gone off the Stage, that was an Instrument in the hand of Gods Spirit to Convert many, and to Convince and Quicken more?

His Converse was a continual Sermon. He never went, but the Minister, and the warm-hearted Christian went with him. He was the same out of the Pulpit as

in it. A lively Comment on the Apostles words, *Let your Speech be alway seasoned with Salt, that it may minister grace to the hearers* : far from that common formality of most *Preachers*, that as if they had left all their Divinity and Heat in the Pulpit, come down and talk like other men ; which tempts people to rest little affected with those Truths, that seem so little to affect the Preacher himself, and to hold those things but meer notions, when (like the Actor of a Tragedy that hath done his part) the Minister talks and walks as if he were unconcern'd in the solemn things he hath treated on.

Some that have travelled with him a journey (which usually were upon some religious account) have been even ravished in their souls with his heavenly expressions,

ons, & to prayer he would immediately go either publickly in the Family, or privately in his Chamber, in every house where he came.

He had an undaunted boldness in the reprovng of a sinner: How have some of us seen him in an Inne upon his journey, Thunderstriking a Swearer in this manner, *who was it there, that durst abuse the Name of the God of Heaven?* And he would ever on purpose, when talking with his friends on the way, choose some weighty word to speak, as he met with people that passed by, that so it might stick, and this bread of his that was cast on the waters, would some times return to him after many dayes.

He had a singular presence of heart and matter, to speak to whomsoever he met, and great condescention to explain himself,

wherein any did not understand him; as once in a Snowy day, meeting suddenly with a man driving his horses, that saluted him, and said, *well met Sir; I but,* sayes he, *we shall be better met if we meet in Heaven,* and such like. Few poor ever went from his door, without a most powerful spiritual almes; and he would order them a larger allowance, that would admit of his celestial relieve.

But especially his faculty excelled, in *Discourfing with people on the way*, with whom he would very handsomly insinuate, into very material and yet familiar discourse of Eternal things, find out their ignorance, mightily amaze and convince them, and lay thereby the happy foundation of future acquaintance upon this best count, which practises of his
may

may shame and teach us: for alas ! what through the earthlyness, and vanity, and what through the bashfulness of our hearts, Christ and Heaven are generally excepted out of our discourse. We can speak of any thing but the soule, of any person but of Jesus, and of any place but of Heaven; and it is almost a crime for a Christian to talk of Christianity. What an unreasonable thing is it, that we who pretend for Heaven, should not as readily, ordinarily, and cheerfully fall into discourse concernig Gods word, and our Salvation, as the worldlings and wicked ones can of their Lands and Lusts? No other talk but what leads towards God shall be worth talking over again in the Kingdom of Heaven. Divers *Dialogues* that were on such occasions framed by him, are dis-

persed in the hands of friends, that would (if published) shew his excellent *Genius* this way, and perhaps stir us all up to be more fruitful in such discourse. One Instance hereof is remarkable. Riding one morning to a Lecture, he met with some young men carrying their Cocks to a Cock-fight; he overtaking them, dropt this word to one of them: *Friend, our Lord and Master Jesus Christ never came into the world to set up such sports as these.* These words & some further discourses (though the young man went on to his sport that day) stuck like an arrow in his liver, and he could not be at quiet, till he had learned who this Minister was, and after gain'd acquaintance with him, and thereupon laid these and his other sins to heart, and made an happy change of his courses.

He

He was a zealous improver of good society. His ordinary visits, were seldome finish'd without prayer with his friends before they parted. And when divers good people were all night together, he would be tying them as it were end to end, and engaging them to pray one after another, often to midnight, or else to produce their several evidences for Heaven and would sometimes raise the company an hour before day in the morning to wrestle and weep together, that the fire might not go out upon the hearth of their soules being so constantly blown up; yea the very crumbs of piety that fell from him at his table, were most refreshing and heavenly, and a plain argument, that it was his meat and drink to do his Fathers will and finish his work.

He had most ingenious devices
and

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and witty artifices, flowing from his rooted affection to God, whereby after some Solemn dayes, he would ingage his Christian friends to a closer conversation. Take an *Instance* or two hereof, as we finde them left on record. -- *Articles betwixt Christ and two soules.*

1. That we be his willing, loving and obedient Spouses.

2. That we labour by all means to know more of his mind, and then to tell it one to another, and draw to the practise of it.

3. That we be alwayes jealous, lest each other take his room, and to be indifferent, and moderate in every thing, and every one, but to Him and His.

4. That whatever creatures are betwixt us, they be improved to highest advantage betwixt Christ and our soules.

5. That we connive not at sin
in

in each other, but be tender of one anothers soules and bodies.

6. That we love and live each day as the last.

7. That we faithfully endeavour performance of each others will, while living and when dead, so far as Reason and Religion may bind.

8. That we be in every condition more willing, to go live with Christ our Husband, than stay here one with another for pleasure sake.

9. That we endeavour seasonableness and suitableness in every duty, &c.

And another to this effect---
Seabridge Oct. 8. where His name was that day recorded. Before the Lord &c in his strength, I promise to draw neer to God, believing, he will draw neer to me. I pass away and part with my own power

er to Him; that I may be His, not anothers. Subscribing with heart and hand, praying and believing the Lord will undertake for me, that I never go back in a thought; Or else this will stand in full force against me at that great day to come, *Phil. 4. 13.* H. N. *Cant. 8. 5.* J. M. *Psal. 119. 106.* J. M. *Zach. 8. 21.* M. M. *Psal. 119. 80.* N. B. *Isa. 38. 10.* E. H. 2 *Cor. 3. 5. &c.*

He was one that set great store by the prayers of his Friends, and was a very faithful remembrancer of them that desired his prayers; which he used to do with that heartiness, and sympathy, and enlargedness of heart, that it would much work upon their hearts, and ingage them to more seriousness in their own business, and in affection to him, that so kindly concerned himself in their affairs.

And

And with great fervour would he plead with God in their absence, not only to satisfie his conscience & promise of remembering them, but with strong cryes to prevail for them. Besides that frequent course he held, of putting on persons to tell him before prayer began, what they would have chiefly begg'd for them at the Throne of Grace, by which they were sent into their own soules, to study their inward and present condition.

A dear friend upon this account saith thus. 'He gave this *Rule touching praying for friends,* 'which I have endeavoured since 'to make my directory in that 'Case. *Alwayes, when you think on* 'your Friends, *let it be with a pray-* 'ing thought. He would sometimes have his intimate friends write downe in his *Day-book*, and so mutually,

tually, what especial thing they should intercede for in one anothers behalf till their next meeting.

His *Letters* were frequent and full of Heaven, commonly setting time apart for writing such letters, as he was in arrear, and seldom upon any business but Religion was interwoven; and such plenty of sweet Scriptures and postscripts, that sometimes some Scripture would be indorsed on the outside of his letters, when sent by a friends hand. In this useful part of *Friendship* he was abundant & very profitable; there remaining yet (as is verily believed) many hundreds of his good letters in the hands of friends, wherein was scarce a syllable of any business but Religion. O how much good might many Able and Holy Divines do this way! to wit, by
serious

serious letters to their Kindred, and Acquaintance, yea even to strangers, which would do good not to one only, but many, yea, to the generation to come. How much doth the Church of God owe to the letters of some modern and primitive Divines and others? Since a great part of our *New Testament* is the Letters of the Apostles, the heavenly plainness of whose style this good Man did much imitate, and it is well observed, that the best part of the works of famous Writers is their Epistles.

And lastly, he was eminent in *Real Charity*: he had a faithful sympathy with those that were in any strait and affliction, and a ready hand to help them. He was far from that clumbzy frozen and strait-hearted manner of many, that are ready to say, *go and be warmed,*

warmed, and go and be cloathed ; that are readier to censure their Brethrens necessities, and increase their burthens by reproaches, than to reach out their hand to their assistance. No, he was a doing Christian according to, yea, and beyond his power. In his accounts to his Father from the University, they seldome found less than *twelve pence* a week to the poor, besides sometimes *half a Crown* at a time. And afterwards it was his delight to ingage others, and to contribute himself in a liberal manner, *twenty shillings, and five pound* at a time to Charitable uses ; sometimes to make a stock for such as were poor and pious, sometimes to help a Minister or other out of his straits, for which the bowels of many have blessed God for him in divers places.

In

In short, he was a Starr of the first Magnitude in the impartial judgement of those that thoroughly knew him. Thus saith an *Eminent Divine* to him in a familiar Letter. *Dear Brother, I earnestly desire correspondence with thee; Thy Letters are precious and weighty to my Soul; Thou art more in my heart and eye and thoughts, than all the acquaintance I have in the world; I have seen that in thee, that hath no little convinced me of the Reality of Religion. These are not the words of a flatterer, but the overflowings of a sincere heart, &c.*

When we view him in his Natural and Moral accomplishments; in his graces, in his Relations, in his publick and private behaviour, and in his true humility and sincerity which crowned all the rest; we must needs say, *he feared God above ma-*

ny, and hath left but few such Ministers behind him.

He had apprehensions of his Death long before it came. In a Letter *May* 1659. concerning an *Old Disciple*, this Clause: *will he not let me see him before I dye?* In another *Novemb.* 1659. these words; *Lam. 3. 21, 22, 23, 24, 25, 32. To which let thoughts be directed, when no more is to be seen or heard of me, but that I am thy Friend in store, not lost but laid up, J. M.* In *March* 1663, he complains of frequent dejectedness and melancholy. And this passage he had in a letter *June* 28. 1664. *I have been very melancholy some while by fits, what this precedes I know not.* But the all-wise God, whose wayes are past finding out, well knew, that the shadows of the Evening were coming upon him.

For

For intending shortly to remove to *Seabridge*, he took in his way the house of a worthy *Gentleman*, and there treated on these words *Acts* 20. 24. *Neither count I my life dear unto myself, &c.* which he studied and preached as his last farewell to this world in a sickly condition, having spent many Sermons before on *Rev.* 22. 3, 4, 5. sweet preparations to life everlasting. He grew worse and worse at *Seabridge*, and it proved an high malignant Feaver. His Wife was sent for, who found him in his bed, and then he told her, he was ill, but whether it were life or death he would not choose, his Father should choose for him. The season for opening a vein, through the Physicians absence from home, was mist, and so his distemper prevailed. Looking his Face in the Glass, he brake out

out very affectionately into these words, *Ah Adam, Adam, what hast thou done? what a beautiful happy Creature wast thou, but now how poor and sorrowful, &c. art thou? Ah Adam, what hast thou done?* which greatly affected some that were present with him.

But his distemper grew higher, whereby his Spirits were deadned in him, so that when his Wife and Children were about him, and she said; Love, thou sayest nothing to me, nor to thy Children; he only answer'd, That he had said to her and them too. How good therefore is it to observe, what Parents and Husband say to us, forasmuch as we know not, which counsel may be their last, and must stand for their death-bed charge unto us.

On the 4th. of *September*, being the *Lords day*, though through his

his distemper he was scarce sensible, yet perceiving it to be the Lords day, he would needs be helped up, and held up with pillows, that he might kneel down and offer at prayer, though he was disabled from performace.

On *Tuesday Sept. 6.* in the evening this holy Man breathed his last, being the *17th* day of his sickness, and in the *40th* year of his age; and was buried *Sept. 8.* at *Newcastle* with a particular *Encomium* by the Preacher, and the profound grief of all the Congregation. The truth is, this world was not worthy of him, scarce any that began no sooner, and lived no longer, having done so much good in the world, as he did in his capacity.

It is the sence and character of a learned and pious *Divine* and at this time a *Dignitary* in the Church

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I am so well satisfied as to his extraordinary piety in the general, which I never yet heard, or believe he departed from, that I wish my everlasting portion may be with him--- And after--- To conclude, I never knew one more publick-spirited, more sensible of mens spiritual necessities, and more ready (to his ability) to supply them, more zealous for Gods glory, more delighted, incessant, importunate, and successful in prayer, and more thankfully sensible of the returns thereof, than this Holy Person was, of whom this degenerate world was not worthy, & therefore having been abundant in the work of the Lord, God hath satisfied him with never ending experience, that his Labour (from which he now rests) may not be in vain in the Lord. The following of whose example will be the best amends, & greatest End of writing this his Life. FINIS.

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